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# THE INAUGURATION OF RUSH RHEES, LL.D.

AS PRESIDENT OF THE  
UNIVERSITY OF ROCHESTER



OCTOBER ELEVENTH, NINETEEN HUNDRED  
ROCHESTER, NEW YORK



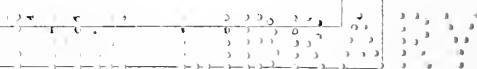
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## INTRODUCTORY NOTE

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At a meeting held in Rochester, N. Y., July 6th, 1899, the Trustees of the University of Rochester voted to invite Professor Rush Rhees, of The Newton Theological Institution, Newton Centre, Mass., to become president of the University. On the 24th of July, 1899, Mr. Rhees communicated to the secretary of the Board his acceptance of the election tendered him. Engagements previously made rendered it impossible for him to take up his new duties until July 1st, 1900. It was then deemed advisable to postpone the formal induction of the new president into office until after the beginning of the next college year. The date fixed upon was the 11th of October, 1900. On that day, in response to invitations issued by the Trustees and Faculty of the University, many distinguished guests, alumni, and friends of the institution gathered to witness and participate in the inauguration ceremonies.

The exercises were held in the Alumni Gymnasium at 4 o'clock in the afternoon. The Trustees of the University, the Faculty, the invited guests, many of the alumni, and the students, gathered at Anderson Hall at the appointed hour and marched in procession to the Gymnasium, where a large audience had already assembled. Charles M. Williams, Esquire, secretary of the Board of Trustees, presided. At his left on the platform sat the president of the Board, Edward Mott Moore, M. D., LL. D., whose uncertain health had rendered it necessary that the duties of the presiding officer should be performed by another. At the right of Mr. Williams sat President Rhees, and with them were gathered on the platform the Honorable Seth Low, LL. D., President of Columbia University in the city of New York; the Reverend William R. Harper, Ph. D., D. D., LL. D., President of the University of Chicago; the Reverend L. Clark Seelye, D. D., LL. D., President of Smith College; the Reverend George Edmands Merrill, D. D., President of Colgate University; the Reverend Augustus Hopkins Strong, D. D., LL. D., President of the Rochester Theological Seminary; the Reverend George B. Stewart, D. D., President of the Auburn Theological Seminary; the Reverend James M. Taylor, D. D., LL. D., President of Vassar College; the Reverend Robert Ellis Jones, S. T. D., President of Hobart College; the Reverend Almon Gunnison, D. D., President of Saint Lawrence University; the Reverend Boothe Colwell Davis, Ph. D., President of Alfred

University; Professor George Prentice Bristol, A. M., of Cornell University; Major General Elwell S. Otis, LL. D., of the United States Army.

The music for the occasion was furnished by the college glee club. The prayer of invocation was offered by President Merrill of Colgate University. Mr. Williams, after a concise historical statement concerning the significance of the occasion, introduced in order, President Low of Columbia University, who spoke on "The City and University"; President Harper of the University of Chicago, who spoke on "The College Officer and the College Student"; and President Seelye, of Smith College, who spoke on "Limitations of the Power of the College President".

After these addresses, Mr. Williams formally delivered to the President-elect the charter, seal, and keys, and, in behalf of the corporation, declared him installed as president of the University.

Dr. Rhees responded expressing his sense of the seriousness of the task laid upon him, and pledging himself to earnestness and fidelity in the discharge of the same. He then delivered his inaugural address on "The Modernizing of Liberal Culture".

At the close of the address the students voiced their welcome for the new president by the college cheer and afterwards tendered similar expressions of welcome in turn to each of the distinguished guests. The exercises of the afternoon closed with the singing of "The Genesee," by the college glee club.

In the evening a large company of the citizens of Rochester and visiting guests gathered in the Gymnasium in response to the invitation of the Trustees to extend a welcome to President and Mrs. Rhees.

## OPENING ADDRESS

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CHARLES M. WILLIAMS, ESQUIRE

LADIES AND GENTLEMEN:

The duty has been assigned me as an officer of the Board of Trustees, to welcome you to this inaugural service.

In the fifty years of its existence, the University of Rochester has been favored with the devoted service of administrators of strong character, marked individuality, and rare gifts. At the first meeting of the executive committee of the Board of Trustees, held at the First Baptist church in this city, on September 17th, 1850, the Honorable Ira Harris was elected chancellor. Judge Harris, afterwards United States senator, presided at commencement and performed the duties of chancellor until 1853, when Martin Brewer Anderson, LL. D., was elected the first president of the college.

For a period of thirty-five years Dr. Anderson administered his trust with conspicuous fidelity, zeal, and distinction. He "brought things to pass" and left upon the college the imperishable impress of his great personality. The revered Asahel C. Kendrick, D.D., LL. D., served for a brief period as acting president. "Their memory is as gentle as the summer air, when reapers sing mid harvest sheaves."

The second president was the beloved and eloquent David Jayne Hill, LL. D., (now the distinguished Assistant Secretary of State of the United States), whose able administration of the college from 1888 to 1896 is familiar history. Who of us can forget the vigor of his teaching, the grace of his diction, and the charm of his thought? After Dr. Hill's resignation, Professor

Samuel A. Lattimore, LL. D., and Professor Henry F. Burton, A. M., successively served as acting president. They merit our gratitude for their loyal and valuable services.

At the accession of Dr. Anderson the University occupied (in connection with the Rochester Theological Seminary) the old United States Hotel building on West Main street, and the services attending the inauguration of the first president were held at Corinthian Hall on the afternoon of July 11th, 1854. No inaugural ceremonies, however, ushered in the administration of President Hill; for he was detained in Europe at the appointed time and forwarded his inaugural address, which was read by Professor William C. Morey, Ph. D., at the Alumni dinner in Anderson Hall. The present occasion, therefore, may become historic, for it is the first time that a president of the University has been formally inducted into office upon the campus.

We meet to-day to inaugurate the third president of the college, Rush Rhees, LL. D., whose administration is already glowing with promise, for the opening term brings the largest entering class in the history of the University.

# THE CITY AND THE UNIVERSITY

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PRESIDENT LOW OF COLUMBIA UNIVERSITY

Mr. Chairman, Ladies and Gentlemen, Officers, Students and Friends of the University of Rochester:

It is a pleasure for me to be with you to-day at the installation of your new president, Dr. Rush Rhees. I am especially glad to be here, because it enables me to express by word of mouth the greetings and good wishes of Columbia University for both the University of Rochester and its new president. When the institution now known as Columbia University was founded in 1754 the city of New York was a small place of 10,000 inhabitants, some of whom were slaves. Those who founded King's College at that early day had, however, the prophetic vision. This is the work which King's College set before itself, according to its first announcement issued in 1754: "A serious, virtuous, and industrious Course of Life being first provided for, it is further the Design of this College, to instruct and perfect the Youth in the learned Languages, and in the Arts of Reasoning exactly, of Writing correctly, and Speaking eloquently: And in the arts of Numbering and Measuring, of Surveying and Navigation, of Geography and History, of Husbandry, Commerce, and Government; and in the Knowledge of all Nature in the Heavens above us, and in the Air, Water, and Earth around us, and the various Kinds of Meteors, Stones, Mines and Minerals, Plants and Animals, and of every Thing useful for the Comfort, the Convenience, and Elegance of Life, in the chief Manufactures relating to any of these things: And finally, to lead them from the Study of Nature, to the Knowledge of them-

selves, and of the God of Nature, and their Duty to Him, themselves, and one another; and every Thing that can contribute to their true Happiness both here and hereafter."

Columbia University is striving still to fill out the picture which was sketched in outline in this early announcement. How much or how little of such a programme has been or can be carried out by the University of Rochester, I do not know. My object to-day is to speak rather of the relations which ought to exist between any such institution and the city in which it is; for the city ought to mean much to the university, and the university certainly ought to be of great service to the city.

I think I am right in supposing that the University of Rochester is in fact a college rather than a university, in the meaning that those words are rapidly obtaining in American thought in these days. More and more, I think, it is beginning to be realized that the aim of the college and the aim of the university are different. The object of the college is to give a liberal education; that is to say, to train a man's powers and to develop the man himself. The object of the university is to make specialists; it may be in one of the professions, or as teachers, investigators, or writers. No one may say that the one aim is more important than the other; but it is important to recognize that the aims are different. First of all, therefore, I should say that the University of Rochester under its new administration should determine carefully which function it proposes to discharge; for, if its aim is to be a college, its policy will naturally be controlled by other considerations than those which would prevail if its purpose is to develop on the university side; that is to say, as an institution for the training of specialists.

The American college has done a wonderful work for the country. It has not made within its walls many great scholars; neither has that been its aim. But it has awakened in many men a desire for scholarship which they have satisfied elsewhere; and it has trained men of ideals and thoroughly effective

men, for public life, for all the professions, and for the duties of good citizenship. No more useful and no more honorable work can be attempted by the University of Rochester, or by any other institution, than to do its part in keeping up the supply of such well-rounded and broadly-developed citizens. Every community needs men who can deal with the problems of the moment in the light of experience; and in the light not only of their own experience, or of the experience of the neighborhood, but in the light of the experience of all the past and of men everywhere. This sense of perspective, this power to see present happenings against the background of the past, ought to be everywhere one of the characteristics of the college-bred man. Such a man ought to be free from that disposition which destroys courageous effort and makes progress difficult, of believing that the golden age of humanity is behind us. The more carefully and the more broadly he has read history, the more sure he will be that the condition of mankind tends constantly to improvement, and that the golden age of the race is before it. On the other hand, such a man will not forget that "there were brave men before Agamemnon"; and that there were acute investigators before the men of science of our own day. Accordingly, he will not believe that every change, because it is a change, is therefore desirable; but he will try all proposals in the light of history. He will not attempt the idle endeavor to reproduce the past in the future; but from the past he will glean the principles that ought to control the individual and the state in the present emergency. If you will read "The Federalist", I think you will be struck by the care which the framers of the constitution took to acquaint themselves with what men had attempted in government the world over from the beginning of recorded history. They were aware that the conditions of life in this country were too new to justify the transplantation bodily of old methods to the new soil: but they adapted old principles to the new conditions with a skill which has never been surpassed. That is the sort of service, it

seems to me, which college-bred men ought to be able to render in large measure to the country. I cannot help thinking that any city which has in its borders an institution for the liberal training of its sons and daughters ought to feel the influence of its presence in almost every department of the city's life. Its graduates cannot help giving to the city a wider outlook and larger interests. Not only the present, but the long historic past, becomes a part of the city's possession, and the city will be a more attractive place to live in because the college is within its borders.

If, on the other hand, the University of Rochester is inclined to add to this function of giving a liberal education the function of the university, which I have defined as making specialists, it then becomes important for the University authorities to inquire what special opportunities the city offers for the development of this kind of work. The business of making specialists, while it sounds as easy as the other, is vastly more costly. It requires a great library—the greater the better, provided the books are well selected; it requires costly apparatus without limit; it demands the services, not of a few men only, but of many; for many things enter into the equipment of a specialist in any of the professions, or for the occupation of the teacher, the historian, or the investigator.

The man who wishes to become a specialist, also, is likely to go to that university which offers the greatest opportunities in the direction for which he aims to prepare himself. It would be necessary to consider, therefore, from this point of view, what special thing the University of Rochester could do that is not being done as well or better elsewhere. It is a fact, I believe, that most of the colleges in the United States draw fully ninety per cent. of their students from their own state and mostly from their own neighborhood. It is not so, however, with the great universities. They draw their students from all over the country; one may almost say, from all parts of the world. The American

universities are beginning to draw students even from Europe, and they come in considerable numbers from Japan as well. This tendency is likely to increase; for the man who wishes to make himself an authority upon any subject understands perfectly well that he must, if he can, go to that place in the whole world, wherever it may be, where that subject is best taught. I cannot say, therefore, whether there is any special encouragement for the University of Rochester to develop along these lines. If it should make the attempt, however, my advice would be to try to excel in a small part of the field, rather than to attempt to cover so much as to do nothing especially well.

The city of Rochester does not consist of houses and streets and factories, but it consists of the people who live in the houses, who travel the streets, and who conduct and operate the factories. Everything, therefore, that adds to the welfare of the people is a direct contribution to the welfare of the city itself. I have already pointed out how directly both a college and a university serve the community in developing and training those who in their turn are certain to be people of influence in the city. But the University of Rochester has done and will do more than this. It trains many whose lot in life will be cast elsewhere; and wherever they go these children of the University are likely to carry a sense of grateful obligation to the city of Rochester and to the university which bears its name. If, as may easily happen, any of them, or many of them, become people of mark in the communities where they go, it will be, in effect, the city of Rochester which is thus bestowing benefits upon the community in which they live. This, as it seems to me, is one of the things that ought to be expected, as a matter of course, of every city in our day and generation, that, in one way or another, it will give out benefit as well as take it in. During the whole century the tendency of population has set strongly toward cities. A larger percentage of the population of the country lives in cities at the present time than even ten years ago. The cities

can justify themselves in thus absorbing the population of the land, only by demonstrating that they have the capacity to give as well as to take.

If they take the people out of the country, they must not only give to these individuals enlarged opportunity and greater happiness, but through them and through their own sons, they must give back to the country in a thousand ways what they have taken from it. They must not be content to receive only; they must strive strenuously to give back. And of all the ways in which a city can make return to the country as a whole for the riches that are poured into its lap, I know of no way more beneficial, nor more desirable, than by contributing to the better education of those who come within its influence. I bespeak, therefore, for the University of Rochester, the generous, the unfailing, and the hearty support of the people of the city.

Your beautiful city used to be called the "Flour City," because, in the early days, so much wheat was ground here. It is now called, I believe, the "Flower City" in another sense, because here are the great nurseries from which trees and seeds of every sort are sent all over the land. Both of these names are honorable, and each in its turn has betokened something that was characteristic of the city. But the first name has passed with the industry that gave rise to it; the second still abides, but even that in time may give place to something else. But the city that contributes a great man to the world, or that trains a great man for great service in the world, has an abiding claim upon the gratitude of mankind. Any city that hopes to be famous, in the sense that Athens was famous and is famous still, must crown its material success with an intellectual life powerful both within its limits and beyond its borders. To give to the city of its home such an intellectual crown in the worthiest sense, I conceive to be the supreme duty of a college or a university to the community in which it exists.

# THE COLLEGE OFFICER AND THE COLLEGE STUDENT

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PRESIDENT HARPER OF THE UNIVERSITY  
OF CHICAGO

The growth of interest shown in the field of higher education during thirty years or so, has been as marked as the growth in the industrial world. The changes which have come about in connection with this growth and in part as a consequence of it, are greater than can be appreciated without a careful comparison, point by point, between the usage of to-day and that of a quarter of a century ago. That multitude of agencies, all of which relate themselves to the thought of democracy and owe their life to the spirit of democracy, has exerted influence upon the minutest details of higher educational life and method. The changes, therefore, in the educational field are due to the same causes, and indeed are the same changes as those which have taken place in every kind of life about us. Thirty years ago there were no universities or large institutions. Harvard had 655 students, Yale 664 students, Michigan 432 students. The American university is something entirely new, and side by side with its development, important modifications in the method and aim of college work have come in. No one questions for a single moment the fact that these changes in general have served to advance the cause of education, and yet one will be slow to make the distinct announcement that in every detail these changes have proved to be a source of added strength. However this may be, I desire on this occasion to consider one of the many points of our educational life. I have in mind the actual relationship

which exists, or should exist, between the college student in his student life and the college professor. I use the word "college" rather than the word "university." In real university life the question of this relationship is one which has not yet received even the slightest consideration. I am myself persuaded that in the university, as well as in the college, the members of the faculty have definite and large responsibility outside of those responsibilities pertaining directly to the work of the lecture room,—but the opportunity this afternoon permits but few words at best and these I restrict to the college life as distinguished from university life.

The college professor to-day is not an officer of the state,—but a fellow student. The truth is he is not an officer at all, although in view of the old traditions or with a new meaning for the word, the term may be employed. The higher institution of learning is not, as it once was, an institution empowered to try its students for civil or criminal offences. University courts are a reminiscence of the middle ages. The college professor is not a judge nor indeed a member of a jury. He is not set to pass judgment on the conduct of the student in so far as that conduct comes into conflict with state laws. The college community is one made up of older and younger students, all of whom have joined the community in order to make progress in intellectual life. If some of the members of the community for good reason violate its common sentiment, they should retire, and naturally it will be the older members of the community who, as fellow-students, shall have most to do with determining the particular spirit that shall be characteristic of the community. In that incitement which those more advanced in the same lines of work may furnish to those who follow, in the sympathy which binds together those who hold interests in common, in the ambition which leads a student to emulate and to out-distance fellow students,—in these and other ways the college professor will show himself to be as much a student as any students of the

college, as intense a worker, as sympathetic a listener, as humble a learner, as any of the members of the community. The only difference between the professor and the pupil is that the former has the advantage of maturity and of experience. This advantage he shares unselfishly with his fellow student, the pupil. Is the pupil just beginning his work along these higher lines? The professor has learned long since that, whatever progress he may have made, he is still only on the border lines of knowledge in his department. The college professor who has not the student spirit should not continue his college work, and if he have the student spirit, then he is a fellow student with all who have that spirit. The idea involved in the arbitrary exercise of authority as an officer is utterly opposed to the student spirit. It is an attitude of mind with which the student spirit is entirely inconsistent, and so to-day the true and efficient college instructor is only an older fellow student in a guild made up of members, all of whom, if they deserve to retain their membership, are fellow students. If he is more than this, he is not this; if he is less than this, he is nothing.

The college professor to-day is not an officer *in loco parentis*. It is an old and a widely prevailing opinion which in opposition to this statement would make the college instructor parent for the time being of those with whom he is to associate. This idea is, of course, closely related to that which has just been mentioned. Parents who have occupied the first sixteen or eighteen years of the life of the prospective pupil in such a manner as to convince that pupil that parental discipline is something to be dreaded and to be avoided, something mischievous and productive of every evil, are only too glad to turn over their sons and daughters to the college, with the understanding that the college shall now assume the parental authority. Such parents, in transferring this dignified and wide-reaching function, have transferred in these cases something that has long since emptied itself of its dignity and of its worth. If parental authority has been rightly

exercised, the young man or young woman at the age of eighteen ought to be free, within the limitations of conventional life, to do what seems proper, in so far as it does not conflict with the general sentiment of the particular community to which he has now given adherence. If the parental authority has not been exercised properly during those eighteen years, the young man or young woman will not be found ready to submit to artificial authority of an institutional character even for a moment. No! The instructor is not a parent, nor does he have the authority of a parent. Parents are in these days themselves wise enough to know that at the college age the time has come when the young man or young woman will not brook objective or institutional authority. The influence of the parent has its basis in affection; and the professor must convince the student that he is serving the student's interests if he would exert strong influence. The instructor is, therefore, an older brother in the student family. Here again his advantage is only that which comes from age and experience. As in the same family there are those who stand more closely associated, there being differences of relationship between the brothers, this in some cases being closer, in others less close,—so the ideal community is a fraternity in which older and younger come together and influence each other. For my own part, I can conceive that the influence of the younger members in this fraternity is as great in many instances upon the older as is that of the older upon the younger. This influence will be very strong; and will be entirely different from any arbitrary exercise of authority. The college community is a democracy. All men are not equal even in a democracy, although all deserve equal privileges. In the college community those have large influence, who because of age and wisdom and training have larger opportunity to aid those who, as yet, have not received this.

If these conceptions are in any measure correct, it follows that the relationship which we are considering will depend upon the

extent to which the pupil, in any given case, and the instructor have common interests; and those who have common interests, whether of an objective or of a subjective character, will alone derive strong advantage from this relationship. It is here that the principle of election plays its part. The opportunity to elect certain subjects for study is an opportunity which permits the pupil to assume the relation of fellowship with an instructor whose highest interests connect themselves with those subjects. A pupil cannot be a fellow student with a professor, if pupil and professor do not have a fellow feeling toward the subject studied; while on the other hand, fellowship and friendship can hardly be avoided in the case of pupil and instructor whose hearts are drawn in the same direction, whose minds are lead to deal continuously with the same thought, and whose lives are thus brought intimately together. Fellow studentship between instructor and pupil is therefore dependent upon the opportunity to elect; and where it has existed in earlier times without this opportunity it has been, in many cases, an accident. The principle of election has made student fellowship between officer and pupil possible,—nay more, it has made any other relationship impossible. But this, it may be said, does not apply to those subjects in the first years of college work, which all students take in common,—for example: Latin, English, Mathematics. Here an important difference exists between the larger and the smaller college. In the latter the old régime still continues. The freshmen and the sophomore do not think of student fellowship. It is only when one has come to be a junior or senior that he may be said under ordinary circumstances to enter into any kind of relationship with instructors,—and this is because in most instances in the smaller institution all students must go to one man for work in Latin, to another for work in English, and to another for work in Mathematics. Even though there be two or three men in each department—the student has no choice; because, there being but a single class of a certain stage of advance-

ment, one instructor takes more advanced students, another those less advanced, and this leaves the student himself no choice. In the larger institutions it is possible, although it must be confessed the possibility is not often realized, to apply the principle of election to the instructor rather than to the subject of instruction,—and here a new principle comes into operation. The pupil may select one of two or three or even more instructors, who are offering the same course of instruction at the same time. Much is to be said in favor of the distribution of students in sections made up of those of equal intellectual strength, section A including those who rank highest, the other sections also being organized on the basis of scholarship. There are advantages in this system,—but there are advantages also in the system which will allow each student to select that one of the two or more instructors offering the same subject at the same time, who shall seem to be a man between whom and the pupil a closer personal relationship may exist. One instructor may prove to be sympathetic and helpful to pupils of a certain temperament and attitude of mind. This same instructor may utterly fail to be of assistance to another group of students equally strong,—while a second instructor may succeed with the second group and fail with the first. Few men occupy the professional chair in our colleges who can touch closely even the larger number of the students in their classes. This is in many cases, as has been said, a matter of natural temperament. The nervous and vigorous instructor will accomplish most for students of one temperament, while students of another temperament will receive injury from his instruction. The sober, quiet and unobtrusive personality of another instructor will, on the other hand, find response in the minds and hearts of students whom the first instructor could not touch.

From this point of view care should be taken that the instructors in a given department of study should be men or women of entirely different types, in order that being thus

different they may bring themselves into relationship with different types of pupils. In the liberty accorded the pupil to select the departments in which he will study, and in the liberty which he may enjoy to make choice between different instructors offering the same grade of work at the same time, there will be found the basis, and the only basis, for fellow studentship and for fraternal comradeship, and these together constitute the ideal relationship that should exist between instructor and pupil.

I regret that the limit of time has not permitted me to make more clear and more definite the thought I have in mind; but now, in bearing greetings from the University which I have the honor to represent, and I think I may add, the university fraternity of the western states, to our colleague who to-day assumes the responsibilities of this high office, it will not be inappropriate to make brief application of these propositions to him and to his office.

If the college instructor is a student, if he is a fellow student, one of the members of a community of students, the president of the college must in a peculiar sense be such a student. There is no place in the college community for a man, whether he be a pupil or an instructor or a president, who is not a student, who himself is not engaged in the search for truth, or for the best methods of propagating truth already known. I do not mean that he must be a formal teacher. For this there may not be good opportunity. The college community cannot have as its most honored member one who is not a student in one or another of the great departments of life, one who has not the student mind, the student attitude of mind, the student sympathy, the student ambition.

If the college community is a family of brothers in which the instructor is an older member, guiding as best he can those who have more recently entered the family, it follows that the president is the elder brother, the oldest of the family, that one on whom special responsibilities rest, responsibilities which shall be

discharged only as they conserve the interests of the family, as they include the work and the growth of even the youngest member of the family. The relationship between him and the instructor is that of brothers closely related in age. His relationship to the pupils is that of a brother somewhat separated perhaps in years, but in whose heart, for that reason, there will be found greater tenderness and care for those who are the newcomers in the family. The president will be the most honored student of the student community. He is the oldest brother of the family, and as such his interests will be broader than those of any other student. Personally, he may have made choice of some special subject, but officially, he will feel the same interest in every department, and will labor with his fellow students who represent those departments, for their upbuilding. Breadth of interest will be his strongest characteristic. As a member and brother in the family he will exercise the largest sympathy with the other brothers of the family, old and young. His personal relationship will be close; with each brother of the family, who has occasion to rejoice, he will rejoice; with each member of the family who has occasion to weep, he will weep. As a true brother he will point out to each member of the family, young and old, what in his opinion is wrong; and he will make effort to suggest how improvement may be secured. He will exercise that candor and that straightforward bluntness, if needed, which a brother may exercise toward a brother. His attitude will not be that of a superior person endowed for the time being with special power. The true college president is not a "boss," he is a fellow student and a brother.

The best wishes of many friends, whom I may undertake to represent this afternoon, will follow the new president of the University of Rochester in the important work upon which he to-day officially enters.

## LIMITATIONS OF THE POWER OF THE COLLEGE PRESIDENT

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PRESIDENT SEELYE OF SMITH COLLEGE

Gathering, as we do, to celebrate the inauguration of a president of this honored university, the theme which has been suggested as both pertinent to the occasion and as timely in view of recent discussion, is the limitations of the president's power in the American college. In the brief time allotted me, I shall treat the subject merely in its relation to the three bodies which it chiefly concerns—the trustees, the faculty and the students.

The trustees represent the supreme authority, subject only to the legislative body that appointed them and to the conditions of their charter. On them the president's tenure of office and salary depend. In most colleges he is made, also, a member of the corporation, and frequently its president, but his vote counts no more than that of one of his associates, and, like them, he is subject to the will of the majority. They may assert their authority so restrictively that he will become merely their executive agent, or, through indifference or preoccupation, they may leave the administration so completely in his hands that the corporation will become of little more account than a passive seal to give legal validity to his acts. In either case the institution is likely to suffer a grievous injury. The men best qualified for the presidency will not accept it on the condition of becoming merely an executive officer; and no college, however able its president, can afford to dispense with the intelligent co-operation of its trustees. When due care has been taken to select trustees of broad views and practical sagacity, representing varied

pursuits,—the more representative the better,—they supplement a president's deficiencies and multiply his resources. Their friendly opposition will serve to correct his judgment, and their wise suggestions will improve his plans. Factious opposition, springing from narrow-mindedness or obstinate self-will, may, it is true, do much to make the administration of any man a failure. That evil, however, is less to be dreaded than those which arise from the imperious temper of a president who practically usurps the functions of the governing body and acts without the aid or restraint of the corporation. Of course, it is of primal importance that the trustees should select a man to whom they can grant the liberty essential to successful leadership; and while they may properly refuse to sanction some of the measures which he advocates, they should not compel him to execute any to which he is much opposed. To his opinion in the selection of teachers, especially, the greatest deference should be given. Nor should he be required, by majority vote, either to appoint or to retain a teacher whom he considers unfit for a position. When on such an issue he can no longer secure the support of the corporation, both self-respect and the interest of the institution would seem to demand a president's resignation.

It is in his relation to the faculty, however, that the president may find the greatest aid and the greatest hindrance to his work. They determine, more than any other body, the character of a college, and in manifold ways they may strengthen or weaken its administration. It is much harder to get a good faculty than to get a good working corporation. First-class teachers are rare. No college or university, however rich or powerful, has enough of them. Those best endowed sometimes feel their pedagogical poverty most keenly, and are forced to supply their deficiencies with second-rate men. The typical faculty represents great inequalities of intellectual attainments and personal power. If it be an old institution, the president will find, at first, most of the teachers better acquainted with its internal management

than himself; the majority of them his peers; the heads of the departments generally his superiors in their knowledge of the branches which they teach. Exceptionally fortunate is the college, if in its teaching force there be found no clogs.

How shall this heterogeneous company become an organic unity where the eye cannot say to the hand, I have no need of thee, nor the head to the feet, I have no need of you? Can it be accomplished most effectually by giving the president autocratic power? This has been affirmed recently in an entertaining article in the Atlantic Monthly, by "One of the Guild," who maintains that the president of a college should have the same authority that the president of a commercial corporation has over his subordinates. The general policy of the institution, the requirements for admission and degrees, the discipline of the students—all should be determined by him, subject only to the trustees. The remedy, in short, for the chief defects in the administration of our colleges is presidential autocracy.

Nor are illustrations wanting of the practical application of this remedy. "We have no faculty meetings now," said a professor in one of our large colleges of recent origin. "We had them at first, but there was so much quarreling, and so little progress made, that the president decided to have none, and he manages the college now as he thinks best, or through the committees which he appoints. On the whole, it is a relief, and there is less friction between departments." Said a professor in another college: "Our president is a good deal of a tyrant, but he succeeds in getting funds and in keeping the college well to the front, so that we are disposed to let him have his own way."

Autocracy, however, is a hazardous expedient, and is likely to prove ultimately as pernicious in a college as it is in a state. It induces too great reliance upon the distinctive characteristics of a despot, and too little upon those of a gentleman. Infallibility and omniscience are not the prerogatives of college presidents, and the conceit of them should not appear as their foible.

Like men generally, they need to learn the strength or the weakness of their measures in the light of other minds, and to get the broader outlook which comes when a subject is seen from various standpoints.

Granted that a man of superior intellectual and moral power might effect some desirable changes more speedily than if he were compelled to wait for the tardy approval of those more sluggish and less intelligent, still it may be doubted whether, for the permanent life of the institution, the autocratic spirit will be the most quickening and fruitful. A college is not a mechanism directed by a master workman. Its aim is not the accumulation of wealth, but the development of character and intelligence. This must be accomplished by the exposition rather than by the imposition of opinion, by persuasion rather than by coercion. The most progressive president can afford to tolerate the sometimes tedious discussions of faculty meetings in order to secure that unanimity of thought and sentiment which will make his associate teachers more efficient coadjutors in the prosecution of his plans. One-man power is apt to enfeeble or alienate those who are subject to it. In educational procedure it is better to lead than to drive. A heavier load can be moved and a greater speed made, when all pull together. Successful autocrats are few, and however long their term of service, it is short compared with the life of an institution. If they leave as an inheritance a spirit which has suppressed free inquiry, and which has made it difficult to secure and retain teachers of strong personality, the loss will probably be greater than any apparent gain which may have come through the rapid achievements of a Napoleonic policy. In many colleges veto power over faculty action is granted the president, and it may be a desirable safeguard, as it is in civil assemblies, against hasty legislation; but a president, if he be wise, will exercise that prerogative sparingly, if ever, and he will suffer no serious loss if it be denied him. In our oldest college and university no veto power whatever is given to its

president. In the corporation his vote counts no more than that of any other member. In the faculty where every member whose appointment is for more than one year has an equal right of speech and suffrage, and in the board of overseers elected by the alumni,—which has veto power over both corporation and faculty,—the president has only a single vote. But notwithstanding these limitations to his authority, whereby his projects may be frustrated by men less clear-sighted than himself, I venture to say, the man who to-day stands pre-eminent in the academic authority which he exercises is the president of Harvard University. Few men have been more vigorously opposed or have seen their measures more often defeated by the rule of the majority, but every educator knows how royally he has triumphed over these limitations to his power, and how they have contributed to his success.

The atmosphere of republican institutions is not favorable to autocracy; and the president of an American college is likely to find his power augmented rather than lessened by treating his faculty as a parliamentary body with constitutional rights which he is bound to respect and maintain.

Finally, in the relation of a college president to its students the same principles will apply; he may increase his power by constitutional limitations. It is interesting to note the tendency to give up the dictatorial policy which has prevailed in most American colleges in the management of the student body, and to return to some of the forms of democratic student government which existed in the earliest European universities. Undergraduates as a class are too immature to legislate on matters which most deeply affect their educational interests, but there are questions concerning their social life which they are competent to decide; and it is a valuable educational process for them, also, to have the responsibility of legislation. They will be disposed to observe the laws which they enact more faithfully, and to criticise them less captiously, than if the same laws were imposed by

a superior body in which they had no voice. Where such a system has been adopted, its benefits have appeared in lessening both the traditional antipathy of the students to the faculty, and the tenacity with which they cling to hereditary, barbaric customs. And a great deal is gained, if thereby they become the allies instead of the opponents of the administration.

It is a misnomer, which may be a source of serious misunderstanding, to call the youngest and least authoritative assembly the Senate; for whatever legislative functions may be granted to the students, they evidently should be subordinate to the trustees and faculty. Veto power over their legislation the president should undoubtedly possess, but this prerogative he will not often need to exercise, as he wins the students' confidence, and they learn to respect his opinions.

In fact, it may be said, in his relations to all the bodies over which he presides, whether veto power be granted him in their by-laws or not, his most effectual veto is in himself, in the influence of his own personality. What he is will determine more than any legislative enactment what his authority will be. The greatest limitations to his power are in himself. To maintain and increase his sway, it is of supreme importance that he be able to repeat sincerely the Master's words, "Ye call me Master and Lord, and ye say well, for so I am, but I am among you as one that serveth." His authority will be proportional to the faithfulness and efficiency of his service. Opposition, harsh and unjust criticism, he will undoubtedly meet; the opposition he can most triumphantly overcome, and the criticism he can most conclusively answer, by assiduously developing in himself the best traits of mind and heart. Adding to the strength and courage of his convictions that charity which is not easily puffed up, he will learn how to accommodate himself to others, how to bear with them, how to win their confidence and to secure their friendly co-operation.

A man thus disposed grows more powerful with his years. His word has the forceful momentum of his achievements and established character. Anderson at Rochester, Hopkins at Williams, Wayland at Brown, Woolsey at Yale, show how the president of a college, by magnanimity, by wisdom, by unselfish ministry, can win an authority more extensive than legislators could ever grant to their executive officer, more absolute than the most ambitious autocrat could ever attain. Men like these give to colleges their most permanent and extensive influence. For the University of Rochester we can wish no better fortune than the power of such a life in the president whom she inauguates to-day.

## PRESENTATION OF THE CHARTER, SEAL AND KEYS

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CHARLES M. WILLIAMS, ESQUIRE

DOCTOR RHEES:

The Trustees of the University of Rochester tender you cordial salutations. Recognizing your acknowledged ability and excellent attainments, they invited you by unanimous vote to become the president of this institution. You have accepted the invitation. The selection thus made has been received with marked cordiality by faculty, alumni, students and friends of the college. Reposing entire confidence in your learning and fidelity, we welcome you to this new field of preferment and of honorable achievement.

In accordance with the instructions of my colleagues, in their name and by their authority as the Board of Trustees, I commit to you the charter, seal and keys of the University of Rochester; designing thus publicly by symbolic ceremony to invest you fully with all the powers, privileges, and prerogatives which pertain to the presidency of the college. I deliver to you this charter; granted by the Regents of the University of the State of New York, it declares that "*an institution for the instruction of youth in the learned languages and in the liberal and useful arts and sciences shall be, and hereby is, founded and established.*" I need not remind you, sir, that the University of Rochester was dedicated at its foundation to the great cause of Christian education. For this end its founders gave their property, their labor, and their thought. Their sacrifices, their prayers, their anticipations have not been in vain. The past is the promise of the future.

It is for you as the chief administrator of the college, to carry on the noble purpose of its founders. It is true of institutions as of men,—write your history in the mental and moral elevation of mankind, and mankind will take care of your good name.

I deliver to you this seal; thus authorizing you to place upon the diplomas of the college the signet of corporate approval. The motto upon the seal is significant and prophetic,—“*MELIORA.*” The founders of this institution were men of sublime faith and abounding hope; they looked for “better things,” beyond the pressing needs of the present, in the larger and progressive future; from the mutable to the things that abide. This college is a place not only for the acquisition of knowledge, but for the formation and cultivation of noble character. Our University will never be decked in feudal pomp; she bears not the prestige of many years; she is beautiful neither in marble nor carved workmanship; yet she is the mother of thinkers and workers—high souls and brave hearts—which make their throb felt in the giant pulses of a great nation. To her Gracchi—the Alumni—she may point and say, “Behold my jewels.” With the love of her sons, aye, and her daughters,—“she may be crowned more royally than turrets might crown her; and better than all the remembrances of coronets upon her calendar, or ermine in her halls, is the thought that merit grasping her protectress hand has often, and will often, struggle up to fame out of the oblivion of namelessness, and the clutch of poverty.”

And, lastly, I deliver to you, as a token of your possession and guardianship of college property, these five keys of the University buildings, viz.:—Anderson Hall, the first building erected on this campus and named in honor of the revered first president; the library building, known as Sibley Hall, erected in 1874 by the generosity of a citizen of Rochester, the late Hiram Sibley; the Reynolds Chemical Laboratory, erected also by a citizen of Rochester, the late Mortimer F. Reynolds, in 1886, in

loving memory of his brother, the late William A. Reynolds, a member of our Board of Trustees; this Gymnasium—so recently erected—the loyal gift of the Alumni; the President's house, the testimonial of the citizens of Rochester, in appreciation of the services of your prececessor, Martin B. Anderson.

“Peace be within thy walls and prosperity within thy palaces.”

And now, being invested with the indicia of your office, I hereby, in the name and on behalf of the corporate authority of this institution, publicly declare you, Rush Rhees, LL. D., duly installed as president of the University of Rochester.

# THE INAUGURAL ADDRESS

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## PRESIDENT RHEES

Mr. Chairman and Gentlemen of the Board of Trustees:—I accept the trust you have this day formally committed to me with a deep sense of its dignity and seriousness. I pledge to you my most earnest and diligent endeavor to realize the broad hopes of those who secured this charter, to guard the honor of this seal, to be watchful for the most efficient use of these buildings, and in general to advance in every possible way the usefulness of the University over which you have called me to preside.

And now, Mr. President, distinguished Friends, Gentlemen of the Board of Trustees, Alumni, and Ladies and Gentlemen:

In obedience to the custom which asks for my confession of educational faith on entering this office, I invite you to consider with me this afternoon some of the facts and problems involved in “THE MODERNIZING OF LIBERAL CULTURE.”

There is good reason why we should admire the high ideals and large hopes which prompted the founders of this institution to secure for it its liberal charter, and in some measure influenced the choice of its name. Men have reached practical agreement, however, that a name does not constitute a university. The difference between a college and a university is a clear difference of aim. The college aims to give to its students a liberal culture, which has in view no special calling or profession, but simply the fullest development of their intellectual powers and the widest practicable information of their minds. A university, on the other hand, seeks to train specialists; for its proper work it demands that its students shall have completed their college training; and carries them on to advanced degrees in philosophy

and other fields of knowledge. Rochester has not developed, in its past history and in its present aim, those higher faculties which are essential to university work. It seeks with seriousness and frankness to do the work of an American college, and to meet the demands which the new century makes upon its schools of liberal culture. It is not necessary for me to discuss the meaning of liberal culture, nor to state in detail how it is to be attained. It will be sufficient for our purpose, if we remember that a liberal education seeks first, to train a man in the use of all of his intellectual powers; and secondly, to inform him, as widely as may be, concerning himself and his world. Of these two aims the first is generally recognized as the more important. It is a comparatively slight matter that we should be able to prove that the square on the hypotenuse of a right triangle is equal to the sums of the squares on the sides; or that we should have the power to determine by the use of reagents the constituents of a given chemical compound. It is of supreme importance that we have our reasoning powers in such control that when confronted by the practical problems of life these powers will render prompt and sure service. It is of slight importance, comparatively, that a man be familiar with the precise shades of meaning of the Greek prepositions or of the Latin subjunctive; it is of the highest importance that his powers of discrimination be so trained that he may be able to distinguish, in practical life, between things essentially different but superficially alike. Mere intellectual discipline, however, may secure no more than a scholastic acuteness like that which, in the days of the later schoolmen, busied itself with the profitless discussion of subjects unworthy of serious consideration. Matthew Arnold's conception of culture,—“Acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit,” emphasizes a highly important truth; for intelligent exercise of judgment, broad knowledge is as essential as disciplined powers.

The many subjects of study offered by the college curriculum are not intended to satisfy the cravings of an idle curiosity, but to give men that knowledge of nature and life which will enable them to perceive the practical bearings of a question when they meet it; to know whether past experience has condemned or approved a given project. There is an appetite for knowledge, which passes little beyond an eagerness to dabble in all sorts of learning for the mere pleasure of it. With this dilettanteism the college has no patience. Genuine culture results when information is acquired and digested by the well disciplined mind. Such culture is a preparation for the most effective work in any line of activity which a man may choose. His discipline enables him to apply his powers with the least waste to the task presented; his information enables him to estimate with the least margin of mistake the actual significance of his task.

When we consider the present status of liberal culture, two facts indicate an attained modernization: First, the successful demand for recognition by what may be called the new learning. In the days of our fathers the study of the classics, mathematics, and so-called mental philosophy, constituted the largest part of the work of our colleges. Early in the century new interests in learning presented their claims; the history of mediæval and modern times, the languages and the literature of modern peoples, and the manifold branches of modern science, called for a place in the college curriculum. The educational history of the middle and later decades of the century, has been one of successive surrender to this demand. One after another the sciences have won their place. Little by little the scope of the teaching of history has been broadened and enlarged. The modern languages and modern literature, including our English heritage, have gained recognition. Furthermore, the introduction of so many new subjects of study early necessitated the offering of the liberty of election to the students, and gradually the elective system has extended, until a large proportion of the work in

college is done with classes that have definitely chosen their courses. Along with this surrender to the demand of the new learning and extension of the elective system, a strong educational conservatism has insisted that the palladium of liberal culture is in the keeping of the old group of disciplinary studies: the classics, mathematics, mental philosophy. The study of the sciences, history, and modern literature, was introduced in response to the demand for a wider and more modern information. As experience grew, however, even the advocates of the older culture were forced to recognize the disciplinary value of the scientific and historical methods, and of the analytic study of literature, so that to-day the new learning rivals the old as a means of training, while with many students it surpasses the old as a means of broad and interesting information.

The second noteworthy fact in the present status, is the revolution in the method of teaching the classics and mathematics. Most of us, familiar with the old drill in Greek grammar and Latin prosody, would hardly recognize the same studies, had we the good fortune to sit under our modern instructors in classics; and some of us, who developed nice skill in the recital of Euclid, would be much put to it to pass the modern tests in original geometrical demonstration. The new interest in the classics finds in them the monuments of a people's life. Men used to read Homer to learn the peculiarities of the Ionic dialect, and to be impressed with the beauty of classic literary form; Horace was their text-book in Latin metres, and the classical pattern of poetic beauty. To-day our students read their Homer to learn how the men of ancient Greece lived, and fought, and died; they read their Horace and become acquainted with the life of the literary set in Rome in the Augustan period. Syntax and grammar they learn, to be sure, but as a means to an end. The centre of interest has shifted. Reading these classics now, the students "acquaint themselves with much of the best that has been known and said in the

world, and thus with the history of the human spirit,"—to adopt Matthew Arnold's phrase. The old study takes on modern interest. These peoples, who attained the highest perfection in beauty and in law which our race has ever seen, live again to add their experience to our modern equipment, and make us wise in our daily tasks. I have instanced the new classical teaching alone. A similar modernization is apparent in mathematics and so-called mental philosophy.

Turning now from the accomplished modifications, let us consider some of the questions still pressing for attention. Among these, first, the problem of yet further expansion of the curriculum. With the increasing recognition of science, history, and literature, the colleges have found it necessary to open their doors to many students who have made no preparation in Greek and Latin. For these students courses in Science, and in Philosophy or Letters, have been arranged, although regarded as rather inferior to the so-called regular, or classical, course. Some of the students in these courses discover, after entrance into college, that the old learning has advantages and charms that they did not suspect. The college of to-day provides elementary instruction in modern languages. Must not all our colleges in the near future offer also opportunities to beginners in Latin and Greek? The question is not novel. Some institutions have already taken this step and have found eager welcome for this opportunity. If the modern liberal culture recognizes the new and living value of classical study, it is due to college students that they have opportunity to obtain the classical advantages after entering college, if they have not had them previously. The wide recognition of history has already been noticed. Within this field, however, there are new developments which are demanding, and will more and more demand, a place in college teaching. Men turn from the story of dynasties and constitutions to the records of the under-currents of life: The development of trade, the history of domestic

customs in succeeding generations, the study of social organization, and the manifold kindred topics, are rich with fascinating information and full of opportunity for effective discipline.

There is also a demand for the serious study of æsthetics. Apart from literary art, our college training has been content to neglect the cultivation of the sense for beauty, as too far removed from the practical side of life. Passing with simple mention the place given to music in the mediæval curriculum, art has been recognized as a subject of study by few institutions except technical schools and some of the larger universities. It is clear that our colleges have no call to teach the technique of art; but, if it is true that the sense for beauty is one of the subtlest qualities in the human soul, that education is partial which is content to leave the æsthetic side of life without discipline and information. A liberally educated man should have his sense for beauty trained, he should have his knowledge of beauty enlarged, by familiarity with the best. To-day, as never before, such discipline and information are possible with moderate expenditure of money. The great marbles of the world are reproduced for us in plaster; the great paintings and works of architecture, in photographs. If the artistic expression of the human soul were a passing phase of life, its claim for recognition in college training might well be disregarded. The fact that attempts at such artistic expression are found among the earliest monuments of civilization, and persist in varying form through all the stages of the history of mankind, shows the fundamental character of æsthetics, and its value as a means of culture. One reason why the formal recognition of the study of art seems so desirable to me, is that the college might in this way begin a ministry to the community which would grow into one of great value. If its illustrations of art were chosen with care and properly placed, they would readily form a nucleus about which might gather in the course of years a collection of original paintings and sculpture, loaned to us or owned by us, which would be an honor and a boon to the city.

If it is true that the traditional curriculum has neglected the study of æsthetics, it may not be so apparent that it has failed to give due emphasis to the study of religion. Most of our colleges were established with a distinct religious purpose,—the love of learning being linked in the minds of the founders with their love of God. Religion in college, however, has generally found recognition in an atmosphere of reverence and spiritual earnestness. The curriculum has not often made place for any systematic study of the facts of spiritual life. Our day is one of fresh recognition of the reality of religion. From an attitude of indifference or opposition, begotten partly by misapprehension of spiritual truth, partly by unreasonable opposition on the part of organized religion to the advancement of science, the student of history and life is coming to recognize that religion has been a most potent factor in human evolution. Define religion as we may, the fellowship of the soul with that unseen power not ourselves that makes for righteousness is the most real experience in human life,—the richest in influence, the fullest of vitality. If it is desirable that a liberal culture should discipline and inform the sense for beauty, it is essential that the cultivated man should not be left unmindful of this most subtle and most significant phase of life. Such study of religion will not, in any wise, rival the appeals of the pulpit or the varied means of religious culture. It properly sets before itself two tasks: first, the study of the history of religion in all times and among all peoples, in order to lead to an appreciation of the facts of spiritual life; and second, acquaintance, in some measure, with the most significant parts of the Christian Scriptures. In this the college will not seek to do the work of the Sunday school or the theological seminary, but simply to secure for its graduates such an acquaintance with the most potent of spiritual forces as will justify its claim to have given them a genuinely liberal culture.

These demands for expansion of the curriculum to include work for beginners in the classics, new phases of historical study, culture in æsthetics, and in the facts of religion, may represent the constant call for recognition of new or neglected branches of learning. They also emphasize a different problem which seriously presses for solution. We may call it the problem of adjustment. The crowding of our curriculum with new studies has forced the adoption of the educational principle of free election of studies. This in itself is a distinct advance. At present, however, the result is confusion. Few of our institutions have taken steps so to regulate election as to preserve that balance in education which is essential to a broad culture; few have taken steps to prevent the idle man from seeking his degree by means of work which will cost a minimum of effort. Inasmuch as a college does not aim to train specialists, and as it assuredly does not purpose to reward indolence, we are face to face with the problem of a new estimate of the educational significance of different studies—their worth for training and information—and with the demand for such a regulation of election as will leave the student's freedom essentially unimpaired, while securing from every candidate for graduation work sufficiently broad to warrant sending him out into life as an educated man. Some of our colleges have studied this problem and are attempting a solution. We have it before us and will take it up courageously.

Readjustment brings with it the problem of educational economy. There is complaint that our present system involves too much waste—waste of time and waste of energy. The graduate finds that much of the work he was compelled to do is of little service in his after life. His text-books lie in dust on his upper shelves—or on those of some dealer in second-hand books—and their contents are forgotten.

The extension of the elective system may do much to silence this complaint of waste of time. The ground for the complaint

may be largely removed by the continuous modernizing of the work of the college. The readjustments of the curriculum now in progress should provide such guidance in elections that immature students will have least cause to regret the courses chosen by them. There is no more serious obligation resting on our shoulders as educators than this of reducing educational waste to a minimum.

Economy is called for in another direction. There is a widespread demand for the reduction of the time necessary for securing advanced degrees in our universities. At the same time professional schools are finding it necessary to increase their courses by a year, while it is manifestly impossible for the college to reduce its course to three years with so many new subjects pressing for recognition. A response to the demand is possible, however, if we can reduce somewhat the duplication of work in the college and university courses. Universities—like Harvard and Columbia and Chicago—which have colleges allied with them, solve the difficulty by opening to undergraduates certain courses in the professional schools, which are in some cases credited towards both the bachelor's degree and the higher one which follows it. This simple solution is not yet practicable for the isolated college. In order to give a liberal culture it must offer to its students courses which are closely akin to the professional studies which some of these students will afterwards pursue. Economy of the student's time and the reduction of duplication of work may be secured in two ways, if the college will seek a closer understanding with the university. On the one hand, it may prove wise for us to arrange, under certain conditions, to recognize a year of work in the university as counting towards the bachelor's degree, in place of one spent in residence. This might be done in connection with the readjustment of the curriculum noticed already. On the other hand, the college may arrange to give courses of an introductory and general character in subjects pursued further in professional

schools, and may ask the universities to recognize this work,—in the measure of its excellence,—so reducing the time necessary to secure the advanced degree. There is no reason why students who have no intention of specializing in medicine, for instance, should not gain their training in scientific method and information concerning scientific attainments, by the pursuit of studies that will contribute directly to the special end the aspirant for the degree of medicine has before him. Specializing and general culture can go hand in hand for a time with distinct advantage to both. Whatever the ultimate solution may be, this demand for the reduction of waste in education presses for early attention.

A fourth problem confronting the modern college administration, is the question of the degree which shall be granted for the successful pursuit of the college course. The degree of bachelor of arts is the traditional and suitable evidence of a course of liberal culture. The granting of this degree corresponds with the ceremony by which, in the middle ages, a student at Paris or Oxford was recognized as a candidate for the master's degree in arts, law, theology, or medicine. Our educational conservatism has reserved this degree in arts for those who have included in their training the study of the Greek and Latin classics. The demand for full college work for students not in the classical course has consequently led to the offering of a degree in science, and in philosophy, or letters. The so-called bachelor's degree in philosophy, or letters, represents in our American life that a student has pursued a course of liberal culture which includes but one ancient language. The degree of bachelor of science often indicates little else than that the student has pursued a course of liberal culture which includes no training in classics. The degree of bachelor of science properly should mean that the student has completed the first stage in a course of special scientific training; it is not suitable evidence of liberal culture in any sense. The dominance of the classics as a means

of liberal culture dates from the time of the renaissance. During the mediæval period the student at the University of Paris learned Latin as a means of communication between cultured men; of the Latin classics he had the slightest knowledge, if any. With the renaissance the literature of Greece and Rome came to the old world as a means of new and enriched life. The new learning was then this classical literature. These studies obtained their place in the curricula of the older institutions as a fresh and enriching means of mental discipline and information. It is historically justifiable, therefore, that the new learning of our recent times, in so far as it is fitted to give to students that discipline and information which are essential to liberal culture, should be recognized by the degree of bachelor of arts. This new learning will not in this way displace the classics. It will simply take its place beside the older culture as a means of liberal education, fitted to enable a student to enter upon his life work with broad views and disciplined powers.

These educational problems are not to find their solution in a day. All permanent growth is gradual. The opportunity of this afternoon has invited me to consider these features of the prospect which opens before me, as I enter upon this work to which I have been called. Little by little the present will change into the better future. Little by little this vision will be chastened, corrected, and disciplined by those larger views which will come with a larger experience; but always the aim before the college, in so far as it remains a college, will be to give to its students a culture genuinely liberal, by means of an education which is modern and economical.

To-day you have honored the college by your presence, citizens of Rochester. The prospect for our future is bright in the measure of your interest. We are here to serve a wide constituency reaching many cities and neighboring states, but our closest, most intimate relation must be with the city which gives us hospitality. Our students come in large measure from

your homes, the ties which link our interests with yours grow stronger with each year. It is our ambition to serve you most fully. We would give you here the opportunity for the most thorough modern education, which shall neither despise the past, nor be blindly tied to it; an education of the widest scope possible with our resources. As new demands arise and new resources are found, we pledge to you that we will meet the demands most eagerly, and use the resources with the broadest wisdom we can attain.

The fathers did not see our present day, but they saw larger things than they knew, which include and surpass any present attainment or definite prospect. The hand engraved on the college seal points onward toward ever "better things." We follow those courageous souls in studying with unresting earnestness for the modernizing of the culture which we offer you in their name.















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